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New Series
Vol. XIV. No. 9

The Hand of God

GRACE T. WARREN

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Pacific School of Religion
Berkeley, Calif.

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WINONA BIBLE CONFERENCE PROGRAM

For the first time in the history of Winona Assembly and Bible Conference the program for the summer session of the Bible Conference was completed before the first of the year. The Director laid his plans early to secure leading talent of the world before they were dated elsewhere. The Thirty-second Annual Winona Lake Bible Conference which convenes August 13-22 next, doubtless will be the greatest in the history of the Institution. Last year an interesting feature of the Bible Conference Program was a conference on Missions to which a couple of hours of each day was given. This feature met with such response that a special Missionary Conference program is prepared this year to be held a week previous to the opening of the Bible Conference. It will be called the Dr. R. A. Glover Summer School of Missions. All missionaries home on furlough are urged to attend this Conference and enjoy the programs. Special arrangements for entertainment of Missionaries can be made by writing the Director of the Conference, Rev. W. E. Biederwolf, D. D., Winona Lake, Indiana. More valuable improvements to the Park are being made this spring and everything will be in readiness for the opening of the season in June.

SOME CHANGES IN MARRIAGE LAWS

Marriage laws passed by various states in 1925 are discussed by Fred S. Hall, associate director of the Charity Organization Department of the Russell Sage Foundation in the *Family,* for January, 1926. Fourteen new laws were passed, while a number of other bills were defeated. The new Michigan law requires a period of five days to elapse between the request for a marriage license and its issuance, while the Vermont law requires a five days' delay between the issuance of the license and the marriage. The Nebraska law requiring ten days' advance notice was repealed. Mr. Hall states that this law was probably too drastic when enacted. Iowa and New Hampshire passed laws aimed to prevent the marriage of mentally defective or diseased persons. The marriageable age was raised only in Vermont which now requires 16 and 14 as the legal ages. Rhode Island created a commission to study the state's marriage and divorce laws. Other laws passed contain provisions of minor importance. Mr. Hall says that more was accomplished during 1925 in this respect than during any other one year since marriage laws have been systematically studied. "Careful attention to this subject by social workers during the next ten years should transform our marriage laws into something both reasonable and effective."

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ON MILITARY TRAINING IN SCHOOLS

Two noteworthy actions against military training in schools were passed recently. The Federation of Women's Boards of Foreign Missions passed a resolution opposing military training in schools that are under church control. This was urged by Mrs. Thomas Nicholson of Detroit, President of the Methodist Women's Foreign Missionary Society, who said, in part, as quoted in the *New York Times* for January 12: "The War Department is conducting military instruction in 226 educational institutions in the United States and in 83 of these, including some of the leading universities, military training is compulsory. While we are conducting campaigns for peace and world courts, these schools are creating war psychology among the youth....Why, the very schools in which the church and missionary elements are active are being subsidized by the war department for military training....In a government like ours, compulsory military training leads logically to conscription. I do not believe that the training should be compulsory, or that it is necessary for physical training." On the same day the Cleveland Board of Education passed the following resolution: "Resolved, by the board of education of the city school district of the city of Cleveland, that the system of optional military training now in vogue in the high schools, be abolished at the end of the current school year." *Cleveland Plain Dealer,* January 12, 1926. According to reports in the daily press the Cleveland high schools have had military training courses for seven years. An effort to abolish it a year ago resulted in making the training optional, instead of compulsory. The action was opposed by the American Legion and other veterans' organizations; former Secretary of War, Newton D. Baker; the military affairs committee of the Chamber of Commerce, etc. Among the groups urging that the training be given up were the Cleveland Ministers' Association, Women's Civic Association, Federation of Women's Clubs, Congress of Mothers' and Parent Teachers' Associations.

JAPANESE GIRLS ARE GROWING TALLER

The girls of Japan are growing taller. And when the present generation of young girls reach maturity, many of them may be inches taller than their parents. This revolution is being brought out by the Japanese Government, according to Miss Mary Page, who has just returned from Japan. Students are required to discard the national habit of sitting on the floor which, she says, makes the Japanese short from the waist down. "Government students are not only required to use western school desks, but they must sit on chairs," says Miss Page. "The government has also introduced classes in gymnastics for both boys and girls. This ruling puts a taboo on the kimona as a school dress for girls and Japanese mothers are daily coming to the American Y. W. C. A. workers for instruction in sewing. Although at first a little hesitant about changing to western clothes, they are finding the American dress much more practical and easier to keep clean. Before a Japanese kimona can be laundered, all the seams have to be ripped apart.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Shall We Americanize Christ?

WHAT is the nature of Christ? From the very days of its beginnings the church has been searching the answer to this leading question. Different ages have had their different answers, and while the question never has been and never can be a closed one, the church has ever tended toward the acceptance of some given conception as the true one, in distinction from which differing conceptions are discouraged as dangerous heresies. The church has always been acutely sensitive to heresy in doctrine. The importance of intellectual assent to the orthodox view of the relation of the human and divine nature of Christ has been paramount.

There is another kind of heresy, however, not one of doctrine, which is subtly elusive. It does not have to do with the origin or nature of Christ but with the kind of man he was on earth. The heresy is this: *we seek to make Christ in our own image.* Not consciously, perhaps, and the heresy is all the more subtle and destructive because it is not one that can be clearly recognized and boldly declared. We set out upon a definite course of action and are very intent upon it. We have certain interests in life to which we are deeply devoted. We develop in our lives standards of conduct and of values. As Christians we should continually be checking up on all these. We should place them beside the Christ and see whether they are able to stand the test of his life and ideals. The tendency to which we are prone, however, is to forge ahead in all these things and seek to make Christ conform to *them.*

Not only do we do this individually but collectively and nationally. A flagrant example was the Prussianized God of the Hohenzollerns before 1914. During the Great War all the combatants militarized the Prince of Peace and put him in the trenches. But this process of making Christ in our own image goes on in peace as well as in war. For years we in this country have tacitly been moulding a Christ that would fit into our great scheme of Americanization—big business, prosperity for Nordic Americans, isolation from other peoples' worries, etc. One aspect of an Americanized Christ has been boldly declared by the author of "The Man Nobody Knows," who makes of the Man of Galilee a glorified American business man, a great executive, a typical "go-getter." Another image maker, a preacher-publicist, declares that "if Christ were here today he would be either the head of a great newspaper, or would have control of some great moving picture concern, or be the head of the biggest radio broadcasting station in the country." How's that for Americanizing Christ? In sorrow, we are wont to declare with Mary that they have taken away my Lord.

What we need to do as individuals and as a nation is to heed Paul's admonition: "Remember Jesus Christ." To be sure we must bring him into our personal and national life but he and not they must supply the pattern.

Stuff of Which Wars Are Made

A TIMELY word of caution and counsel is being sent out to the press of the country by the Committee on Missionary Cooperation in Latin America. It has to do with the beginning of another strong movement for intervention in Mexico. That section of the New York press favoring such intervention has seized greedily upon the published reports that the Mexican government is expelling all foreign missionaries, although private advices from American religious leaders in Mexico say that those reports are grossly exaggerated and misleading. Absolutely contrary to fact, the New York *Herald-Tribune* carried a story the other day, headed "Mexico's War on Churches Stirs Demand U. S. Intervene," in which it was declared that the religious influences of this country, Protestant and Catholic alike, are putting pressure on Senators and Congressmen, as well as on the Administration, for armed intervention. Then, on the basis of this spurious story, the paper published a characteristic editorial piously deploring the prospect of another clash with Mexico, but adding, "If another one comes, after long forbearance on our side, it can hardly end as inconclusively as did the seizure of Vera Cruz or the Pershing Expedition into Chihuahua." There is suspicious conjunction between false newspaper reports and such ill-concealed editorial objective.

Tersely and with force the New York *World* replied in an editorial, "Stop This Bullying:" "The whole excitement over the treatment of religious institutions in Mexico synchronizes too well with the dispute over the oil question. It would not be desirable to mix up the defense of religion with the defense of the oil interests and to arouse religious feeling against Mexico in connection with an argument about property rights. Above all it is about time that we stopped raising our voices and banging the table every time the Mexican government displeases us. We often displease other nations, but they do not talk to us in an insolent tone of voice."

Not long ago we were present at a luncheon discussion group, at which a member made a statement to the effect that the United States has nothing to be ashamed of in the history of its dealings with other nations. "How about our war with Mexico?" he was asked. "Well, we didn't take more than we needed, did we?" was his rejoinder. So long as this Machiavellian view of international ethics obtains we may well be anxious over the result of such vicious propaganda as that to which we are calling attention—and especially when it cloaks itself in the robes of religion.

The Hand of God

BY GRACE T. WARREN

"My Father worketh hitherto, and I work."

HANDS! I love hands. It never needed the first chapter of Jack London's "White Fang" to make me love them. But if you want to be startled into a new appreciation of their marvelous beauty and cunning workmanship, read in that chapter, about the man, who sat, through the lonely northern night, with death staring him in the face from a circle of hungry wolves surrounding his camp; how, as he thought of losing his alive body, he chanced to look down at his hands and began to marvel, as he never had before, at their ingenious mechanism and the play of muscles under the skin.

To us the human hand has come to be a symbol for labor, "work" in its most comprehensive sense.

This conception is a composite, of slow growth through the centuries, of ideas associated with our hands. In early Old Testament days the hand stood for man's physical strength. Gen. 31, 29: "It is in the power of my hand to do you hurt." Deut. 8, 17: "My power and the might of my hand hath gotten me this wealth." As man became a cunning craftsman, his hand represented his skill; and we have the figure of the potter with his deft fingers. The Latin language developed the use of the adjective "dexter" —"right," from its constant application to the right hand, into the sense of "skillful;" so that our familiar word, "dexterity," really means "with the swiftness and accuracy of the *right hand.*" Skillful hands become delicate in shape and touch. Consequently, we soon find this idea of delicacy of touch and tenderness also becoming associated with hands. This last thought is expressed in Albert Durer's famous study of "Praying Hands," a reproduction of which came to me on a Christmas card this year. What exquisitely gentle, tender, sensitive hands they are. Those long fingers pressed together in prayer have made something beautiful. We can easily picture the sincere, spiritual face that goes with them. They might almost belong to one of the Passion Players, to Anton Lang himself.

Out of all these aspects of labor, comes our use of the hand to symbolize labor itself, and the qualities of character—perseverance, devotion, self-effacement—that are behind labor. I heard a young man use it in this way once in a most filial sentiment. He and his clever young wife (both of whom earned a good living in work that never soiled their clothes or their hands—he in the bond business, and she writing) had given the young man's father a pair of gloves for Christmas, which he had found too small and returned for them to exchange. As I sat behind them in an auto, I heard the wife say, "But I thought surely these would be large enough." And then with a slight, not intentionally unkind, but certainly a hint of superiority (her husband's hands were long and slender) she added, "Father's knuckles are large." "Yes," replied her husband, solemnly. "Father's hands have done far more work than mine ever have." In his tone there was reverence for something—the loving kindness, and devotion of his father—so much more than the mere work of his hands, that she did not answer but paid his words the tribute of silence.

The best illustration I know is to be found in Lockhart's Life of Sir Walter Scott. He relates the "trifling incident" as he calls it because it had such a lasting effect on him. As a young man he attended a dinner party given by a young friend who later became the Honourable William Menzies, one of the Supreme Judges at the Cape of Good Hope, in his home in Edinburgh, situated a little at an angle to Scott's own town house on George Street. After dinner the older men left the younger ones to themselves to drink and carouse in the library. They were all, as Lockhart says, preparing for the Bar of Scotland, and were gay and carefree then, in the first flush of manhood. "After carousing here for an hour or more (I quote from Lockhart) I observed that a shade had come over the aspect of my friend, and said something of his being unwell. 'No,' he said, 'I shall be well enough presently, if you will only let me sit where you are and take my chair; for there is a confounded *hand* in sight of me here, which has often bothered me before, and now it won't let me fill my glass with a good will.' I rose to change places with him accordingly, and he pointed out to me this hand, which like the writing on Belshazzar's wall, disturbed his hour of hilarity. 'Since we sat down,' he said, 'I have been watching it—it fascinates my eye—it never stops—page after page is finished and thrown on that heap of MS. and still it goes on unwearied—and so it will be till candles are brought in, and God knows how long after that. It is the same every night—I can't stand a sight of it when I am not at my books.' 'Some stupid, dogged, engrossing clerk, probably,' exclaimed myself, or some other giddy youth in our society. 'No, boys,' said our host, 'I well know what hand it is—'tis Walter Scott's.' That was the hand that, in the evenings of three summer weeks, wrote the last two volumes of Waverly."

Perhaps you are wondering where the "Hand of God" is in all of this. It is running along exactly parallel in thought, between the lines, to just the same conclusions; for the conception of God's hand has passed through the same stages in its growth.

It is mentioned in the early part of the Bible, but as a cruel and terrible hand. Deut. 33:2. "From His right hand went a fiery law for them;" and I Sam. 5:11. "Send away the Ark for there was a deadly destruction throughout the city; the hand of God was very heavy there." With the prophets, however this changes. Says Nehemiah (2:18) "Then I told of the hand of my God which was *good* upon me." When once this conception had taken hold of people, it opened the way for all the lovely significance of infinite strength, of skill, of tenderness and gentleness, that we attach to the human hand in limited measure. And, though an invisible hand, we can see it at work in nature and in the forming of man.

Perhaps the most beautiful of all the nature references is in Isaiah 41:12. "Who hath measured the waters in the hollow of His hand." Have you been watching this hand at work, from the swirling fury of the recent snow-storms to the bulbs growing in your sunny window? I sat at my window watching, as Whittier described it,

"The whirl-dance of the blinding storm."

What an illustration of power beyond our control! And when it had ended what fun to toss the feathery whiteness from the end of a shovel and dig one's way through the drifts! No young life but is thrilled by snow; even my dog enjoyed it as much as I, floundering and burrowing and barking at it in glee. And with what nicety the great Hand worked; no slovely hurry. The next day the wind blew fiercely across the wide surfaces of new-fallen snow and gradually filled my hard-won paths again. And this is what I saw. As it did so, it built out over the edges of the snow-banks, crags and ledges of unsupported snow with sweeping curves and arches and lines of beauty until my path was almost roofed like a miniature cathedral. The hand of God building with the wind, flake by deposited flake! And the bulbs —but you know from watching them in your own room, the immaculate thoroughness of God's work as they unfold under his hand, leaf, and stem and bud.

From watching it at work in nature, we come at last to know that this same invisible, potent hand is forming our human lives. If we grow sensitive to it we shall learn to recognize its touch in the incidents that shape us; sometimes very firm, sometimes

very tender, as all our lives we remember the consummate strength and utter gentleness of the hand of our human father which became familiar in our childhood. No one has expressed this great thought more perfectly than has the sculptor, Rodin, in his marble called "The Hand of God." You may see it any sunshiny or cloudy day you like in a small gallery of the Metropolitan Museum of Art in New York City. Everything you could ever have thought about the hand of God is wrought into this block of marble. The strong, tender fingers are moulding out of the common clay of our existence two human beings. Just glance at it in passing and it will turn the current of your thought; stand before it an hour and it will speak to you for years.

Have we then, in the 20th Century, come to attach to the hand of God the same symbolism of "work" as we attach to the human hand? In Genesis, to a warlike and superstitious people it seemed more glorious to represent him as creating the universe without toil, by a word, a mighty fiat. Isaiah, however, thought differently and said: "Behold the Lord God will come with a strong hand, and his arm shall rule for him; behold his reward is with him, and his *work* before him." John the Baptist thought this, (Luke 3:17) "Whose fan is in his hand, and he will *thoroughly* purge his floor." And Jesus gave it the final emphasis in his pointed statement, (John 5:17) "My father *worketh* hitherto, and I work." No room for a laggard here. It is far more helpful to us to think thus that the hand of God is never idle, but is laboring day and night, even as our own hands must do if we would ever accomplish. If we are prone to spend too many evenings in frivolous pursuits on the trail of sensation, may it be our fortunate lot to sit down somewhere, where our inward eyes will be forced to see, as Lockhart's friend did, through some window of our souls, the *hand of God at work.*

New York City,

Will Friends Please Speak A Little Louder?

BY CAROLINE G. NORMENT

"The concern for the fate of the Negro, felt by Northerners in general and by New Englanders and Quakers in particular, which was the outgrowth of slavery and the Civil War, has very largely passed away, or has ceased to be a strong enough force to be counted upon, when it comes to meeting the Negro question of today; the question today is really far more complex and challenging than it has ever been, owing to the northward migration of the Negroes, producing such phenomena as Harlem; owing too, to the altered status occasioned by the Great War, and the appearance of a large and genuine quality group among the Negroes themselves."

A QUAKER CORRESPONDENT.

THE above all-too-clear analysis of the situation as regards our concern for the fate of the Negro and his present situation impels me to say aloud to Friends some things which "strike at my life," as our Quaker predecessors used to say.

There is nothing really new about our failure to be ready to meet such a question as now confronts us. When in 1760 John Woolman took the question of Negro slavery to Philadelphia Yearly Meeting, Friends were not ready to go with him in his way out of the dilemma which faced them. It took twelve years and much struggle before the Yearly Meeting took a clear position about the ownership of slaves. Out of this testimony, by 1860, there had emerged a dynamic which drove the society to a definite, active, creative position with regard to the question of slavery or Abolition. The history of that time is one of the finest bits of Quaker inheritance.

Sixty years more have elapsed. Great changes have taken place—among them the logical development and justification of the position which Abolitionist Friends then took: "Negroes are men—like other men." So simple a doctrine, but how fundamental and far-reaching! With freedom, however circumscribed; with opportunity, however limited; with friendships, however far and obscure, the Negro has justified, is justifying his manhood. Far out of proportion to their numbers they are making strides in art, in music, in literature. Yesterday I read, in the *Christian Century,* I think, an estimate of the poetry of Countee Cullen, "the most promising poet in America." In social work, in journalism, in fields too numerous to mention, the Negro challenges attention. Of course there are large numbers still on a very low plane—but the upward course of Negro development is much more marked in the last century than is our own.

And we Friends, how far have we progressed? Have we still the shrinking sense of the inferiority of this dark skin, because that skin once knew bondage, stripes, ignominy? Have we succumbed, the whole of us, or in part, to the prejudice which damns a man to the slavery that may be more than physical slavery, because it would set bodies free technically, but condemn them to segregation regardless of mental quality, and so, in our white-standard nation, set hopeless limitations on mind and spirit? Is it not significant that a man like John Hope should say, as he said last year, "No, I could not say that Quakers are at present in the van of this movement. In fact, I hardly know what to think their position is. They do not seem to be *in* a decisive position."

Do we not dare to face this new question through with courage and clarity and directness? Will it again take twelve years before we as a group bear a clear testimony, and a century until we develop dynamic to force us out into creative leadership? That will be too slow. This question is developing much faster than did that of abolition. Unless we would lag behind the foremost in the race we must think clearly and think fast—and have the courage to follow our conclusions. Shall we not discover the true values in this situation and find the way to bear our testimony, to open mind and heart and home to this new, struggling, aspiring group, eagerly to offer friendship and accept it,—accept, too, the signal new contribution which this developing group is making to our common national and international life? Can we not be again in this new situation a true *Society of Friends?*

How, I wonder, would that Friend from Nazareth meet this question?

Wyncote, Pennsylvania.

It Works! Try It!

BY EDGAR T. HOLE

WE talked recently with a well-preserved acquaintance who is advanced in life. There are two main reasons for his enjoyment of health. He nourishes his body daily with suitable food. Added to this, he goes to a sanitarium periodically for inspection. How much better these preventive measures than, by neglect, incur weakness or suffering and then rally physicians to relieve and restore.

Why not apply these sensible preventive methods to our church finance? Weekly giving and monthly checking up of accounts would keep our church treasuries in health throughout the year.

Sometimes men borrow money in order to eat and maintain health for work. They do it for love of dear ones and self. It's well to do so. It's economy. Men borrow money to tide over financial crises and avert disaster. The farmer does it. The city man does it. It's good business policy. Health, family and business are too important to neglect.

Are we practising the same interest and economy in the work of the Kingdom that we are with ourselves, our dependents, our farms and our business?

Christ loves the church and gave himself for it. Is he less worthy to be the object of our borrowing than these other interests of our lives?

We pay some of our secular bills weekly and others monthly. This enables shopkeepers, landlords and employees to pay their bills. It has to be so.

Do we realize that our pastors, missionaries and employed workers in various departments of the activities of the church are all so human that they need to be paid as regularly as other persons?

Is the work of the Kingdom worthy of sound business management? If so, finance committees and treasurers all along the line from local meetings to the top should pay their obligations as regularly and promptly as any business concern. Anything less than this brings the Church into disrepute. What commercial enterprise, club or lodge would tolerate the lax methods which hamper the church?

The treasurers are dependent on the individual members of the local meetings. Let us nourish our local treasuries weekly and check up on them monthly by forwarding one-twelfth of the annual budget to the treasurer higher up. Borrow, if need be, to do it. Everything along the line can then keep moving. The individuals and the entire body will then be blessed and, like our elderly friend, we will have found the secret of the enjoyment of health—financial and spiritual.

A few small groups are already doing this and IT WORKS! TRY IT!

Shall We Export Christianity?

BY B. WILLIS BEEDE

IF we seek an answer to this question from some people it will be an unequivocal "No." Christianity is in disrepute in the minds of many people. "Was not Christianity responsible for the world war in which millions of Christians fought against other millions of Christians? Are not Negroes lynched in Christian America? Do not millions of Christians laugh at the enforcement of the Eighteenth Amendment and make sport of bootlegging? Is it not true that Christians have quarreled over foolish questions and divided into sects and denominations? Is it not true that multitudes of Christians detest and scorn the Negro, the Japanese and other foreigners in America? Are not Christian missionaries the forerunners of grasping imperialistic governments? Do not foreign powers in dealing with so called non-Christian people enforce their demands by means of gunboats and soldiers? Was it not a Christian nation that forced opium onto the Chinese people? Do not Christians from America invest money in factories in China where little girls work for long hours for a few cents a day?" These and many more questions are being asked today by people who know something of the people and institutions in lands where Christianity has held sway for generations.

And if these are its fruits, most people will have to agree with that growing group of men and women in other lands who oppose the entrance of Christianity.

But these are not the fruits of Christianity. They are the outgrowth of greed, lust, hate, fear, selfishness. They are the fruits of a pagan philosophy of life. No group of people who commit such sins can be called Christian even though they do live in America. Ours is not a Christian nation, nor is there a Christian nation anywhere. There are many Christians in America, as there are in other countries. But that does not mean that every person, every business enterprise, every political organization, is actuated by Christian motives. Christ has yet to be made Lord and Master in much of our life right here in America. Let us, then, admit at the outset that ours is not a Christian nation. Let us humbly confess that we have sinned and do now fall short of the glory of God.

But these admissions of failure and sin do not constitute a valid reason for keeping the Christ of true Christianity from people in other lands. Stripped of the accretions of the ages; freed from the creedal formularies of other days; released from the deadening influences of lifeless institutions; unfettered from the chains of an effete pagan civilization; disentangled from the meshes of ecclesiastical trappings, Jesus Christ stands forth as the pure, kind, simple, lovely, strong, friendly Savior of all who will admit him to their lives.

He still comes with winsome tenderness with a message of home and restoration to broken womanhood. He speaks words of courage and cheer to the down-trodden masses of mankind. He offers freedom to the chained in body, mind and spirit. He holds out life, joy and peace to those who are sad and restless. He tells of sonship and brotherhood to those who wander from the Father's care and hate one another. He still lifts little children in his arms and blesses them. He still reverences personality and seeks to enrich and glorify all life.

If Christianity means Christ, then we still have something to export. And he will be received by others. Said a Chinese recently: "A distinction should be made between Christianity and Christ; between the teachings of Jesus and the theology of the church; between the Head of the religion and its members. It is hardly possible for Christianity to free itself entirely from organization and tradition, but if the spiritual nature of Christianity is always kept as the matter of first importance, its future is exceedingly hopeful. Christianity is congenial to the people of the Orient; even more so than to the people of the West. Surely it should no longer be regarded as foreign. Jesus has done us no wrong. We must stand by him to the very last."

Prof. Yorman Masih of India, in addressing the Foreign Mission Convention at Washington, D. C., last year said, "The greatest fact about India today is this: India hails Jesus Christ as supreme. India has come to believe that he is the only hope for the solutions of its problems."

And a Japanese made plea "for a Christ who is not only interested in our spiritual lives but who takes interest in our business dealings, and in our social life. We are looking for a Christ who unifies, not one who is divided by denominational barriers, but one who helps us to look upon non-Christian peoples with love. We are looking for a Christ whom the Japanese can call their own and who need not be grafted upon the nation from outside. Japan today is looking for a Christ who will take her people where they are and will enter into their lives to strengthen them."

Our own missionaries tell of the openness of mind of the people among whom they labor. But they are unable to meet all of these needs. They are giving Christ to as many as they can. And they are writing home asking for men and money with which to help in the work.

The issue is clear. We have the living Christ. We can export him if we will. Others want him. Our means will make possible his going. Let us give generously toward the Board's budget that Christ may be shared with others.

The Rainbow

The storm subsides and lo, the rainbow's hue—
Reflected splendor blended with our tears—
Quite charms our vision and beguiles our fears,
When angry clouds obscure the upper blue,
And thoughts within disturb until we rue
The wrongs to others done, throughout the years
That make life's span; for here, again, appears
The sign which holds, for us, the promise true.
The hand divine displays its wondrous skill,
Alike, on mental clouds of sorrow, doubt,
Despair, as on the tempest wall, opaque;
The clouds of state, o'erarched with glory, still
Assurance give, Goodwill must put to rout
Dread war, crown truth with love, for Mercy's sake.

Richmond, Indiana. JOHN R. WEBB.

Not what you would do with a million dollars, if you had it, but what you are doing with what is in your possession, is the proof of your religion and the measure of your usefulness.

Seen and Heard In Oklahoma

BY RUTHANNA M. SIMMS

We were driving from Anadarko to the Big Jim Indian Mission, Eber and Martina Hobson, little Walter Stanley, now seven months old, and the writer. The Ford sedan was packed with groceries, as well as ourselves and our baggage, for the Mission is so far from town that every opportunity must be utilized to restock the pantry shelves in order to save long special trips for supplies. Bumps, jolts, ruts and oozy mud holes through which we almost held our breath to help the car along, were really enjoyed through the bright sunshine and brilliant moonlight of that afternoon and evening of late January and only once did we really stick fast and have to wait for help. For the visitor the most interesting surprise along the way came after we had entered the sand hills and were nearing the end of the trip. Slowing up to pass the blinding headlights of a large truck, Eber Hobson's keen eyes discovered a familiar figure beside the road, and we stopped to greet Little Jim, chief of the Big Jim tribe, and a Mexican boy who was with him. Shaking hands with a chief by moonlight was a fitting sequel to the Anadarko Conference of Indian Missionaries and Little Jim seemed quite willing to meet a representative of those mythical Friends in the "East."

Little Jim's domain lies in a large and rather isolated section south-east of Oklahoma City, and not far from the center of the State. Red sand hills and scrub oak trees, beautiful to the eye, but not so beautiful to the farmer, are its outstanding physical characteristics in my memory, with yawning wash-outs and fissures, by roadsides, and across fields, as a sort of open-work trimming around both.

Our Friends Mission is a center of much interest and hope for the folks who live in these hills, both white and Indian. On Sunday evenings the crowds attending at the Mission, have become so large that the Hobsons reported last November, "We do not pretend to count them any more, but just guess them off, and the house does not contain them all." At Christmas time, the crowd was so packed in the tiny church that Martina Hobson said it seemed to take her about fifteen minutes to get up to the front, and a processional on the program had to be omitted because of the impossibility of getting through the crowd. Even the platform was so covered with people it was hard to find room for speakers to stand. The "Tongues" sect has practically left this field now, having lost its hold, and the entire countryside is turning to our Mission for spiritual teaching. For two or three years past the white people have contributed regularly towards support of the missionary, as well as covering all local expenses.

The fact that the mission church will no longer hold all who want to come, has compelled its enlargement and plans for this were uppermost in our thoughts during my visit. The church is being moved about fifty yards north of its present site, a basement built underneath and wings added on both sides. When finished, we will have an attractive building equipped for community gatherings of various kinds with dining-room and reading room combined, kitchen, Sunday School class rooms and pastor's study.

The Mission home is also being remodeled into a real home, by addition of kitchen and bathroom to its former three rooms, enlargement of windows and building in of fireplace, sleeping porch and other helpful conveniences. This will add greatly to the comfort of our missionaries and their ability to serve.

Fortunately this remodeling of buildings is made possible by the existence of a fund received from sale of farm lands formerly belonging to the missions, the proceeds from which are available for permanent improvements to our property but not for current expenses.

Only a few Indians attend the meetings at the Mission church. They are still shy about worshiping with the white man there. In order to reach more Indians, therefore, the Hobsons began Saturday night meetings at the Little Axe school house, four or five miles away, over a year ago. This is a central location for the tribe, and the meetings have grown steadily, a number of Indians attending here, where their children go to school and where they feel more at home. Last fall they asked for a Bible class on Sunday afternoon, which has now grown into a regular Sunday School with 14 or 15 heads of families and a children's class as large as the whole school was at first. In early January, the Hobsons wrote: "We both think, of all the fields we ever saw, this is the most needy of a missionary, both whites and Indians."

OTOES AND OSAGES

Our Otoe and Osage Missions presided over by the two Arthurs, (Hadley and Santmier) with their good wives, were out of my line of travel on this trip, so that personal visits were not feasible. Even from afar however, I heard many interesting echoes of their activities, as both the Arthurs were at Anadarko. Race prejudice is unfortunately strong in the Otoe community and on the partly justifiable ground of fear of trachoma contagion, the Otoe Indians have been practically banned from their district public school and from any meetings held in the school building. As a result, our Sunday evening meetings have been transferred to the old Government school chapel where the Indians feel free to come, though lights and other equipment must be borrowed for each meeting there.

One of the encouraging signs among the Otoes has been the friendliness of the younger Indians for Arthur Santmier and their choice of him as advisor for their literary society. Just recently, this has been crowded into the background by a long series of visits back and forth between Otoes and Osages and a very energetic revival of the old hand game which is taking far too much of their time and money. This hand game is played with feathered and beaded sticks, the Indians choosing sides under two leaders and hiding the small beaded sticks in their hands, their location being guessed to the accompaniment of a monotonous tom-tom and chant, beaten out by young men on a huge drum. Between games, the chant rises to a weird chorus while the women of the winning side, circle about in the dignified victory dance.

The most important event at the Otoe Mission recently was the birth of Arthur David Santmier on January 5. Already he is beginning his round of missionary visits with his father, mother and five year old sister. During February Arthur Santmier has been holding revival meetings each night for two weeks at Watchorn, a new oil town on the plains about 10 miles from the Mission.

A big time is being planned for February 27th and 28th when Philip and Susie Frazier are to visit the Otoe Mission, meeting the Indians socially and singing for them on the 27th and holding meetings on the 28th.

Among the Osages, there is naturally much talk of the federal Government's recent steps in prosecution of the Osage murder trials at Guthrie. Seventeen Osage Indians killed within a few months in an effort to secure their fortunes, was the crime which has so shocked the country. Edwin K. Brown, special assistant Attorney General states: "Before this probe is completed, the entire United States will be astounded by the revelations. Nothing so far reaching in murders has ever before been revealed." More than 60 federal government officials were in Guthrie on February 12th on assignments connected with the prosecution. These murders occurred about three years ago, in the neighborhood of Fairfax, not far from Hominy where our Mission is located. W. K. Hale, "king of the Osage hills," and John Ramsey, farmer cowboy, are already under indictment and sensational evidence was promised in other cases also when court re-convened on February 26.

A side of Osage life of more immediate interest to us is suggested by recent reports and letters from Arthur Hadley, who writes: "Our Sunday School is still on the move. Attendance January 31st was 65. We are having a contest on at present, or-

ganized the Rustler and Hustler clubs to run through February....I don't see what I am going to do if my class gets any larger,—had 20 boys in it yesterday—too many to keep interested...I wish we could get some young man who really had the spirit to help with the Indians, who is a good athlete and would be willing to help in that line as well as in the Sunday School." What young man will respond to this appeal? A teaching position in the high school, or a business position in Hominy would be a possibility if some one is really interested, allowing a margin of time for missionary work. A young woman helper is needed also and we are corresponding with two who are possible applicants in the Hominy schools. (Write to Board of Home Missions, 101 South 8th Street, Richmond, Indiana.)

The Osages have contributed fully $1000 towards the building and equipment of our new church there, and since March, 1925, the Osage Sunday School, in its monthly missionary offerings, has given $57.70 for Friends mission work in Africa and in the Tennessee Mountains.

We are told that never before have these wealthy Osages responded to any Christian missionary effort as they are now responding to ours. What shall we do with them? Handicap and discourage Arthur and Nettie Hadley by failing to raise our budget which provides their salary, or go over the top by March 31st? Out of the clutches of exploiters, robbers, murderers, the Osages are turning to Friends. Their children are in our Bible School. Shall we fail them?

JOY RUNS RIOT IN JAMAICA

CHRISTMAS AT LYNDALE HOME

"If any one is despondent or sad hearted, there could be no better remedy than to hunt up thirty two little girls who would not be remembered lovingly and let the Christmas spirit of giving run mad riot amongst them and run along with it," writes Sada F. Stanley.

"Our Christmas was a very happy one. A friend at Port Antonio sent us $10.00 and we were enabled to have turkey dinner and sweets and two new swings for the girls vacation plays. Another friend sent 10 shillings to help with Christmas joys and we had boxes from Muncie, Indiana, and Weldon and West Branch, Iowa, as well as many other places. We had our tree on Christmas eve with Miss Andrews and Miss Kennedy to distribute the gifts. Then early on Christmas morning before the dawn Miss Kennedy, the girls and Miss Stanley went out carrolling and from there on to a service at the church. Then at 12 we had dinner together in the children's dining room.

"At the close of dinner, we had the happy announcement that Lyndale had received a Christmas gift of $1000.00 from two friends in America. We were very crowded in the dining room and could especially appreciate the prospect of a new dining room for the girls. This wonderful gift comes to us as a crowning blessing of the year and, besides filling our hearts with joy and gratitude, makes us feel that our Heavenly Father is watching over us and has given His seal of approval."

HARVEST FESTIVAL AT CEDAR HURST

"In October," reports Charles S. Vincent, "we had our Annual Harvest Festival Services which was conducted by one of our Baptist brothers. This meeting was scheduled with much misgiving owing to the uncertainty of the weather, but fortunately we were able to proceed without interruption. The attendance in the morning was good and in the afternoon there was a crowded house to listen to a beautiful Service of Song entitled 'Joy in Harvest.' The sale of gifts took place on Monday morning resulting in a total income of $25.00 which has been added to our building fund.

"Visits have been made to Cascade, Wallingford, Regale and Spring Hill. It is rather difficult to get to all these places especially in rainy weather, but the joy which these visits bring to the dear people among whom we labour compensates for the effort, for they have little to enjoy.

"There were three additions to the church during the quarter under review. Two of these were males and one female. This makes our present membership 86. The Day School has been carried on as usual but the attendances have been irregular, causing a fall in the annual average. The present teacher has worked hard in the school as well as in the church, and will be missed when she goes at the end of February. She desires to be nearer home and leaves us with regret.

"I am glad to report that three of our young people have passed their Pupil Teachers' Examination. Two of these passed their final year and are now studying for the Training College Examination. Since the time at their disposal has been short, and since the examination is competitive and very keen, I have grave doubts about their passing, but have encouraged them to try again next year. It is my high hope that one of the other of these young men will some day return as teacher of Cedar Hurst School."

ORGAN DEDICATED AT ALBANY

"A candidates class for adults and one for children were started at Albany in October," reports Jennie M. Hoover. "Eighteen have joined these classes with the hope of eventually becoming members of the church.

"A very interesting service was held one Sunday afternoon in November when our organ, which had been sent to us by a friend in America, was opened and dedicated. A musical program was given by the Albany choir and others who willingly aided in making a successful and pleasant afternoon. About $35.00 was realized which was applied to the expenses in connection in getting the organ out.

"On Christmas Sunday night a White Gift Service—the Adoration Pageant—was given. The quiet attention which was given by a crowded house from beginning to end was evidence of a very successful service. Many said, 'My eyes never beheld such like since I was born'."

ACTIVE LEADERSHIP AT LONG BEACH

Long Beach First Church has been having some unusually large Sunday evening meetings for a month past. This has been brought about through the leadership of our pastor, Frank W. Dell.

As President of the Ministerial Association of this city and as a co-worker with God in the salvation of men he has felt it his duty to know and be interested in the city as well as in the local church.

He has made a survey of the amusement zone—the "Pike," the movies, the dance-halls, side-shows, news stands, spiritualistic and fortune-telling haunts, etc. While there are many of these, he is assured with his experience of living in other cities that they are cleaner than one might expect in a city of 140,000 and many towns. But it has shown us the great need of a "Savior" for these masses and an increased passion for lost souls and the church's responsibility and opportunity.

The increased attendance was very surprising as there had been no sensational advertising. One night every available seat was taken in our large auditorium.

Frank Dell expects later to make a study of our public schools and thus help to arouse a keener interest in the morals and religion of our young people and seek to arouse public sentiment in placing the Bible in our public schools.

First Church expects to engage in a series of revival meetings with three other neighboring churches the three weeks preceding Easter. Our own Tillman Hobson is to be the leader and evangelist in these meetings.

The Bethel Friends Church is now engaged in a series of meetings with Lindley A. Wells as evangelist. He is doing some excellent preaching and the church is being much helped.

The W. F. M. S. is enjoying the Mission Study Book very much this year. Our eyes are being opened to the great privilege of helping by prayer. At a recent meeting we had an inspiring address given us by Mary Hill of China, a friend from Ohio doing interdenominational work there. Another was also given us by the Japanese pastor of the new church in our own city. There has been a Mission for the Japanese for a number of years but now in the last three months they have been able to dedicate a nice new church building.

HOW WE SAY TO WORLD "LET'S BE FRIENDS"

In Address at N. C. C. Bishop Paul Jones Emphasizes Good Methods in World Friendship

Bishop Paul Jones, representative of the Fellowship of Reconciliation of New York City, spoke in the Nebraska Central College Chapel Tuesday, February 16th, on the subject of Methods and their application to the question of war. In the past we have been too much interested in goals, while Methods are the questions of greatest importance.

Mark Twain, he said, was bound to keep out of debt if he had to borrow money to do so. His aim or goal was good. His method was at fault. This is analogous to our method in the last war. We waged war to end war. When we say of a person that he means well we imply that he does not do well.

The question of method is important in dealing with human beings. Henry Ford's emphasis is on method, not on the goal. He evolved a process of manufacturing and assembling the parts of cars which makes Fords cheaper than any other cars in the market. It is the method which puts the Ford car in a class to itself. Another example is Woolworth's Ten Cent Store and other chain stores. Large quantities of articles are bought at low prices. They are sold quickly at a small profit on each article. The aggregate of small gains amounts to billions of dollars.

A new method is more essential than defining a new product. We have applied method in industry, and everywhere but where we need it most; that is in dealing with human nature. The problem of living together is how to work out a common life together. A nation tries to cultivate friendship with another nation by shaking its fist in the face of another. We gather up armies and navies, big guns and submarines and say, "Now let's be good friends." For years, for centuries the nations have been trying to do that thing. Compulsory military training in High Schools is one of the most dangerous phases of the military program. We are training more than 125,000 young men in our schools and colleges. That is more than there is in the standing Army. There comes a race in armaments, Japan and China learn of the military training in this country, they increase theirs, we increase ours, so it continues. Soon the lid goes off.

In our treatment of the criminal we have emphasized goal instead of method. When a person is convicted he is placed in a prison with old and expert criminals. When his term is served he is returned to society, educated in crime. Consequently there are many repeaters in prison. The most sensible way to react to a criminal is to find the cause, then find out what can be done to make him the right kind of man. If he learned from his environment to be a criminal we do just the wrong thing when we put him with other criminals. He should be surrounded by religious influences instead of criminals.

The goal of nations is to avoid trouble, to live peaceably. The method they use is the one which is most certain to bring trouble. So long as we prepare for war, wars will come. Some say, "Men have always fought, and always will." That is not true. Men used to fight duels in order to settle disputes. That is ancient history now. We have changed our methods.

The same is true of the slavery question. Formerly men reasoned in this way. "There always have been slavery and always will be, therefore, it is Christian." Finally the slaves were emancipated. Our attitude toward the Negro race is not what it should be now. The social distinctions we make at the present time are not conducive to understanding and harmony between nations and races.

How are we going to get results from human beings? To treat a man with violence, to attempt to move by constraint and compulsion? We must get away from compulsion. We must try to touch those chords of sympathy, love and understanding in every human being.

Action must come from within, not from outward compulsion. You can't get peace by war-like methods. We must change our methods if we would reach our goal.

IT SEEMS TO ME

That dead dollar which Friends keep in their pocket or in the bank should be resurrected and put to work in the mission fields.

The Angels in Heaven "Praise God day and night." We are admonished to pray after this manner—"Thy will be done in Earth as it is done in Heaven." It is day on the other side of the world when it is night here.

That dead dollar paid toward the support of a missionary would be working while we are sleeping. "Awake thou that sleepest. Arise from the dead." "Go! Work today in My vineyard."

"Dead dollars" transformed into "Dedicated Doers" would work wonders for God. They would hearten our representatives to attempt more for God. They would release unused energies. They would react in great blessing to the giver. Their use would revive and enthuse the entire membership and answer many prayers. They would build up the Kingdom of God. They would obey the Divine commands. They would save immortal souls.

My dead dollars I will raise today and send to missionaries far away to help in the Kingdom, for which I pray.

J. L. SPICER.

The soul disciplined in silent worship is never likely to be hasty in speech.

COLORADO NEWS NOTES

Boulder Meeting entertained seventy delegates and visiting Friends during the session of Denver Quarterly Meeting held there, February 19-21. The devotional sessions were times of heavenly visitation with vital messages by Millie M. Lawhead, evangelist, a member of Indiana Yearly Meeting. Theodore Foxworthy, Superintendent of Nebraska Yearly Meeting, S. R. Heath, pastor at Deer Trail, Clyde W. Likes, evangelist of Mack, Colorado, Esther Mendenhall, pastor at Hugo, and others, and spirit-filled messages in gospel song were brought by Grace O. Bonine and Lester McCargar, singing evangelists, Naomi J. Chandler and others.

A committee was named to set up a new Monthly Meeting at Las Animas, in the heart of the Great Arkansas Valley, ninety miles east of Pueblo. This work was opened last October by Miss Effie Randall, and a meeting with forty three charter members was organized by Ray Lewis, Superintendent, at the close of a nine weeks' gospel campaign led by Millie M. Lawhead. A week's series of doctrinal meetings held by Clyde W. Likes, with Miss Mabel Likes as singer, further established this work and already a church property is being purchased.

Other evangelistic efforts reported during the past quarter were the special meetings at Hugo conducted by Esther and Agnes Mendenhall, pastors, with Miss Nellie Kitchen as singer, the revival led by Miss Lawhead and party at Palmer Lake, and the meetings now in progress at Pueblo with James and Lora Fisk as evangelists, assisted by Eli Wheeler and Miss Ethel Newsome.

A feature of the Quarterly Meeting was the Sunday afternoon session devoted to the Candidates (for ministers) Study Course, in charge of Ray Lewis, Samuel R. Heath, Ida T. Parker, Lawrence Linton and John Bond. Already some thirty younger ministers and Christian workers and volunteers have enrolled in this course which is expected to encourage candidates for gospel service to thoroughly equip themselves and to develop true Christian leadership.

The Colorado Friends Church Building Fellowship will assist two meetings in their church building efforts this coming quarter; namely, the Deer Trail meeting in building a parsonage, and the new meeting at Karval to build a "pioneer" church home there on the rich, fertile plains seventy-five miles east of Colorado Springs.

A letter of fellowship and appreciation was sent by the Clerks to Leanah Hobson, who with Orland Hobson, her husband, has faithfully served the Denver Meeting as pastor since June, 1922. She is succeeding Andrew F. Mitchell as pastor at Lindsay, California.

W. R. L.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

EXPERIENCING HOLINESS

The idea of the holiness of God has been emphasized by prophet and psalmist in their expressions regarding worship. That attribute of God which produces fear and dread, a holy awe, is for them fundamental in all worship. As this fear becomes more elevated and ennobled through a process of development by which it is filled with rational and moral meaning, the sense of God's worthiness lays claim to acts of devotion from those who have come to feel and appreciate the divine greatness. New Testament usage of the word "holy" includes also elements signifying rationality, purpose, personality and morality. The holy becomes good, and the good from that very fact, in turn, becomes holy in an indissoluble synthesis of the two elements. When Jesus says, "Holy Father," as he prays, "keep them in thine own name that they may be one, even as we are," we feel a majesty, a sublimity which heightens the content of meaning in the qualifying word. The thought of fatherhood is also enhanced and the blending ideas give the object of worship a quality in our thinking that surpasses knowledge. Thus we rationalize the attributes of God and by analogy with human traits, we think we know God as all-powerful and all-loving, who as Father accepts the devotion of his trusting, loving children.

But we worship, not because of the awefulness of majesty, rather from an attraction which Spirit has for spirit, a drawing which is felt in spite of the dread that by itself repels when the creature would approach the Creator. And in the act of worship, we find a non-rational element that exceeds the human mental grasp of the nature of Deity, an element which is within as well as beyond, a creature-feeling, a sense of reality, that is experienced as present, to which the mind turns spontaneously to find a spiritual contact, a communion which energizes and satisfies the worshiper. The mystery element, irreducible by the understanding, challenges that faculty of desire and yearning to assert itself and know the peace that passeth understanding. "It is this that in the solemn moment can fill the soul so full and keep it so inexpressibly tranquil."

This interpenetration of spirit with spirit, when the need for shelter is satisfied in God and the sense of his possessing us with our whole-hearted approval is fully realized, makes our worship of him complete, because faith in what has been revealed lays hold upon the non-rational, transcendent element which has found "that of God in us" alive to its privileges in a venture of faith. The sense of unworthiness becomes lost in a sense of forgiveness, of cleansing and quickening, a sense of light and love dispelling darkness and hate, a sense of life that finds its counterpart in God. The virtues and values of atonement are increasingly realized, as through Christ the revealer of the Father and the way to the Father, we exercise these newly developed faculties of worship.

The hidden predisposition of the human spirit, which George Fox called, the seed of God within, responds and "becomes a religious impulsion that finds peace only when it has become clear to itself and attained its goal." The inward and necessary union thus realized in worship becomes a self-evident fact to which the Spirit of God bears witness and the holiness of God expressed in love, purity, and goodness, is felt in personal experience, and this living evidence verifies the claim of God to us as his children and our acceptance of that claim when in worship we say, "Our Father."

In his book, "The Idea of the Holy," a most scholarly work, Rudolph Otto describes the "numinous" or non-rational element in religious experience as the quality of that experience which has been isolated from all other rational and associated ideas. It cannot be caught in the confines of a concept, but must be felt to be realized. He says, "It is one thing merely to believe in a reality beyond the senses and another to have experience of it also; it is one thing to have ideas of 'the holy' and another to become consciously aware of it as an operative reality, intervening actively in the phenomenal world. Now it is a fundamental conviction of all religions, of religion as such, we may say, and that this latter is possible as well as the former. Religion is convinced not only that the holy and sacred reality is attested by the inward voice of conscience and the religious consciousness, 'the still small voice' of the Spirit in the heart, by feeling, presentiment, and longing, but also that it may be directly encountered in particular occurrences and events, self-revealed in persons and displayed in actions, in a word, that beside the inner revelation from the Spirit there is an outward revelation of the divine nature."

Since we become like that which we worship, and we find that predisposition to worship, within us, actively responding to the fascinating qualities in God which react upon us to produce similar qualities in us that are likewise expressed in outward experience, with John, we may say with assurance, "What we are to be is not apparent yet, but we do know that when he appears, we are to be like him—for we are to see him as he is." Our growing sense of holiness will then be more complete, but for the present, in rendering acceptable worship to God, day by day, alone with Him, or in group fellowship with his children, we make it possible for Him whom we worship to "work in and through us to will and to do according to his good pleasure." The injunction, "Be ye holy, for I am holy," becomes for us not only a possibility realizable in experience through fellowship in worship with the Holy One, but a necessity that such worship may be continuous and become perfect, that the creature transformed by the renewing of the mind may prove what is the good and acceptable and perfect will of the Creator, that the child and his Father may find fellowship together.

Thus holiness becomes more than an idea which we associate with God, the Father of our Lord Jesus Christ. It is more than dedication of that set apart for Him which receives his proprietary seal and is considered sacred to his use, not to be profaned or polluted by misuse in wilful presumption. It is goodness and purity and strength and beauty which contact with the Divine produces through fellowship in worship. This highest sense of reality known to men becomes possible not merely by way of intellectual assent or moral appreciation but by a vital appropriation that assimilates us to our God and Father as we worship. It is the basis for fellowship in Christian service that the prayer of intercession may be unhindered, that the witness to truth may be strong and convincing, that love may be effective in winning others into fellowship, and that the organized work of the Church under the direction of the Holy Spirit may accomplish the task of bringing in the kingdom of God, everywhere, on earth.

—J. R. W.

IT MAY BE FOUND

"Seek ye first the kingdom of God and his rigteousness" (Matt. 6:33). If God's kingdom could not be found, Jesus would not have told the people to seek it. It may be found as a hidden treasure by diligently seeking it. Many, many individuals have had a groping desire for something they knew not what. Perhaps through some sermon, the reading of the Bible, or some other helpful book, by some one's word or otherwise, they have suddenly come to the light or found the pearl of great price. They found it in their own hearts where God had placed it. The kingdom of God is within. God himself is King. God is a spirit. His kingdom therefore must be spiritual. When we enthrone him within, we pay him homage; we do him honor; we worship him; we worship him in spirit and in truth.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

DO THE CHURCHES MEAN BUSINESS?

Editor THE AMERICAN FRIEND:

Three hundred and eighty-two universities, colleges and secondary schools are listed by the War Department as maintaining some form of military training. In 197 schools attendance at drill is to some extent compulsory. Some require it for the first two years, some for the last two years, some four years.

The actual value of this training for purposes of national defense is very low. It is even lower as a means of promoting physical health and ideals of right citizenship. But as a means of keeping alive the military view of life, its value is high. The military view of life is opposed to freedom of speech and conscience and to faith in reason and good will, as the foundations of security.

Many of our finest young students who come closest in contact with military training see this clearly. The Evanston Interdenominational Student Conference in resolutions, widely printed, declared for abolition of military training in high schools, in church and denominational schools and in all colleges, including the compulsory features in Land Grant Institutions. Recently student referendums in such places as the College of the City of New York and Ohio State University have shown majorities against compulsory training.

The National Study Conference of the Churches held in Washington with representatives from 28 communions declared, "We emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases." The Ohio Pastors' Association during the week the student referendum was being taken at Ohio State University and when the whole state was talking about the action of the Cleveland School Board in ousting all military training from Cleveland's schools, unanimously voted in favor of abolishing military training in all high schools and its compulsory element in colleges.

Do our churches mean business? Will they back up their own young people and their own representatives? One concrete opportunity to answer this question with an emphatic "Yes" is furnished by the existence of the Committee on Militarism in Education which issued the widely circulated pamphlet by Winthrop D. Lane. Among its members are: Dr. David Starr Jordan, President Arthur E. Morgan, Professor George A. Coe, Professor Manley O. Hudson, Professor Luther A. Weigle, Bishop Francis J. McConnell, The Reverend Walter Russell Bowie, The Reverend Ernest Tittle, Rabbi Stephen S. Wise, Sherwood Eddy, Alva M. Kerr, Charles M. Sheldon, Wilbur K. Thomas and William Allen White.

The committee seeks help. This can be given by people in two ways: first, by sending name and address to Committee on Militarism in Education, 387—Bible House, Astor Place, New York City, so that the committee may know on whom to count. Second, by sending a contribution, however small, to the Emergency Fund of $5,000 which must be raised to carry on the fight against the process of militarization which unless stopped will destroy all hope of making America a leader in establishing world peace.

Signed:

SAMUEL M. CAVERT
JOHN NEVIN SAYRE.

Room 387, Bible House,
Astor Place, New York City.

WAR AND FIRE FIGHTING

From two New England Friends we have received the following editorial which appeared in the Boston Herald January 30, suggesting that it is worthy of publication in The American Friend. We heartily concur. The fallacy of this popular analogy cannot be too often shown.——Editor.

On his recent visit to Boston Mr. MacNider, the assistant secretary of war, compared war to a destructive fire, and industrial preparedness for war to a set of automatic sprinklers.

Everybody wants such a fire put out, everybody believes in fire departments, everybody approves of automatic sprinklers.

But does everybody believe in armies and navies as a preventive of war? By no means. The military expert, Gen. F. B. Maurice says: "I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you will get war."

Did the preparation for war which made the Europe of 1914 an armed camp tend either to prevent war, or to make the war that followed less destructive?

To fight a fire, engaging in that effort all available human intelligence and energy, is one thing. To make war, pitting human intelligence and energy against human intelligence and energy, is surely a very different thing.

The vital point of difference between the two is that human beings are not impersonal forces. When we organize a fire department, the combustibles in the vicinity do not become aware of our action and inquire angrily why we cannot trust them to behave properly. They do not resent our safeguards against their eccentricities and resolve to work their will in spite of us.

But when we make preparations for war the people of other nations take notice. They cannot help questioning against whom our preparations are aimed, whom we fear, of whom we are suspicious. We do not specify, but permit each and every country to think itself an object of our distrust. We profess to abhor aggression, to seek only to defend ourselves. But all other nations make exactly the same profession. Accordingly when we arm solely, as we say, for defense, we thereby declare that we think other nations—or at least certain of them—are not trustworthy. By our actions, which speak louder than our words, we charge them—or certain of them, unspecified—with bad faith, with evil intentions which we must be ready to thwart.

As they see us preparing for war other nations find it just as hard to credit our fine professions as we do to credit theirs. This is natural, for we are all human beings. Among human beings, across national frontiers as within them, suspicion leads to fear, fear breeds hate, and hate inflames answering hate. The nation that arms itself thereby incites other nations to arm themselves. Competition in armament follows. War is the natural and probable outcome.

A TARHEEL REJOINDER

While the following came as a personal letter, we are sure the writer will not object to our sharing our chuckles over it with our readers. Since Elizabeth Marsh is off on the far western trail and not at hand to defend herself, we feel constrained to suggest that our facetious friend has wrongly interpreted her. She certainly meant no more than that to her, North Carolina was a new and unexplored country.—Editor.

Editor THE AMERICAN FRIEND:

I have been having a slight attack of the "flu"—a fact which may account for a little more complete reading of THE AMERICAN FRIEND this week. Having the flu therefore may not be an altogether unmixed evil, and we might recommend that more of our members have it!

My attention was especially attracted by a statement in Miss Marsh's "Tarheel Travelogues" about North Carolina. We were glad to have Miss Marsh with us for a few days. We are always glad to welcome visiting friends interested in any good work as we have been since some time in 1673 when George Fox visited our meeting and, in his own language, "made a little entrance for truth upon the people there."

What particularly caught my attention was the statement that "North Carolina has been a hitherto unexplored region, and

it is pleasant to be in a new country," etc. This very interesting reference reminded me of a statement made in THE AMERICAN FRIEND a few years ago by another very esteemed visiting Friend who informed his readers that only a few of the houses were painted, and that the stumps were so thick in the cultivated fields that one could walk over the entire area without so much as putting the soles of his feet on the ground —something like poor old Noah's weary-worn and much-bedraggled dove.

We had always thought we were doing "purty good" in North Carolina. Within the past few years there have been perhaps a half dozen states—one year only three—in the entire United States whose agricultural products exceeded in value those produced in the Old North State. Pretty handy brain and foot work to get around so nimbly among the stumps! We are now painting several of our houses, too, and I have heard of one or two bold farmers actually to try it on their barns! Of all things! And they were not lynched for it.

In the same issue of the paper that carries the "hitherto unexplored region" item I noticed the "Consolidated Report of United Benevolences" under the caption "It's Time to Wake Up." Verily! From the report the lamentable fact appears that only three American Yearly Meetings have been able to pay as much as 50 per cent of their respective allotments and many of them much less. Happily, Tarheeldom heads the entire list with 82 per cent paid.

North Carolina Yearly Meeting is 228 years old. This together with the fact that the Yearly Meetings in the Middle West were organized in large part by former Tarheels and their descendants, despite our proverbial lack of self-assertiveness, ought to have served at least to keep us in memory—for Auld Lang Syne at any rate.

Although it is pleasant to be remembered and re-explored occasionally I am not sure that to be classified as a new country is, under the circumstances, altogether to our liking. We feel fairly well grown up in many ways. Your Uncle Sam of Washington, D. C., thinks we are quite among the grown ups as we paid him more money to run his plant with last year than any other state excepting only New York, Pennsylvania, Michigan, and Illinois. And it is a matter of common consent that of all the states south of the line once made famous by the late Messrs. Mason and Dixon, North Carolina is easily the leader in every way—especially in educational progress, good roads, manufacturing, agriculture and the like.

Can't you come down next week, spend a few days with me and help me plant my garden?

SAMUEL H. HODGIN.

Greensboro, N. C.

MANY "LITTLE ANNAS" MADE HAPPY

Henry Harris, an English Friend who is representing both the Council for International Service and the American Friends Service Committee in our Warsaw Center, Poland, in acknowledging the receipt of five bales and two boxes of clothing which we sent to the Kolpin Orphanage, says:

"I want to let you and the good people who so kindly contributed these gifts know how very greatly they have been appreciated. The children at Kolpin were simply delighted with them and the clothing has given them the greatest pleasure. It has also been a great help and satisfaction to those responsible for the Orphanage. Several of the little orphans were in great need of clothing and when the goods arrived Jadwiga Bialowieska was wondering how she could meet this need, which in consequence of the shortness of funds, was a real problem. The gift therefore arrived at a most opportune moment. The coverlets for the beds were especially appreciated as we were considering what to do to provide the needful warmth during the winter and now the cold weather has come the children are very comfortable. The boxes of figs from California and the scrap-books also gave great pleasure.

"I am sending herewith 21 letters written by the children themselves in Polish and translated by Miss Bialowieska. I rather wish the ages of the children had been given in each case but as this has not been done would say that they range from 7 to 14 years. Nearly all these children have interesting, and in some cases pathetic, histories. The stories of some of them have already been told. One of the most interesting is that of 'Little Anna' (Anna Fiedoruk.) When she was first discovered by the Mission she was only 4 years old but being an orphan without any relations to care for her she was earning her living by minding pigs for a peasant. The pigs were bigger than Little Anna but she managed to control their wandering footsteps. When the Orphanage was established two years later she was not forgotten and on being asked whether she would like to come to the Mission she replied: 'If the Mission is the kind lady who gave me clothes and milk I should like to.' The kind lady was Jadwiga Bialowieska. Little Anna was one of the first children to come. When she arrived she was more like an old woman than a little girl. Now she is a child again and a very happy one, too.

"If you have the opportunity will you please convey to the kind contributors the warm thanks for the Committee in Warsaw, the Head of the Orphanage and the children, for this very welcome gift and make the best use you can of the letters. Some of the children have also made little gifts as thank offerings—a box, a basket, a net and some scrap-books, but I cannot send these by post: they must wait for a suitable opportunity to be forwarded.

I should add that some of the boots and shoes were passed on to the Malevantzy at Raczkany where the children were in great need of footgear. These also were highly appreciated."

(Some of the children at the Germantown Friends' School have taken these letters and are planning to write to their little friends in the Kolpin Orphanage.)

A. F. S. C.

Philadelphia.

LYNN MONTHLY MEETING

Salem Monthly Meeting of Friends, after a continuous record of 248 years, has changed its name to Lynn Monthly Meeting. The first meetings of Friends in this vicinity were held in Salem, Mass., from which the monthly meeting took its name, afterwards the meeting alternated between Salem and Lynn. There are now but a very few Friends in Salem and no meetings either for worship or discipline are held there. The Meeting-house has recently been sold to a colored Methodist society who occupy it. The place of holding Salem Quarterly Meeting was changed some years ago from Salem to Boston. It was never a large meeting although in 1836 there were 218 individuals connected with the meeting representing seventeen families, while in Lynn there were reported 409 persons and 67 families. Lynn now has two Meeting-houses and the total membership of the Monthly Meeting is about 220. In the year 1680, in the town of Peabody, then a part of Salem, there was conveyed to Friends a plot of land for a burial place by deed recorded in Salem, the old burying ground in Lynn being conveyed in 1723. After a period of 248 years, the ground having for a long time been disused and neglected, the Friends in Lynn have finally, by act of the Legislature, obtained permission to discontinue its use and sell the land, after removing the remains of over 70 persons buried there, many of them without any markers, as no grave stones were allowed by Friends in their grave-yards for 142 years. The use of stones was forbidden by New England Yearly Meeting in 1712 when it was "ordered that no Toum of Grave stones be set up or put up over the graves of the deceased in Friends burial grounds nor Rails." In 1852, stones were allowed not to exceed 15 inches in height above the ground. The remains referred to were exhumed a year ago and reinterred in the Salem Friends Burying Ground and the ground in Peabody is now for sale, the proceeds to be used for the care of the Salem Ground.

The Christian type of organized life is fraternal and the Spirit of Christ must bring employer and worker, struggling social groups, the churches, and the nations into cooperation. Brotherhood means the cooperation of all for social progress, and the strength of all to meet the need of the humblest citizen.—ALVA W. TAYLOR.

QUAKERDOM · AT · LARGE

Martha Doan, Dean of Women of Earlham College, last week attended at Washington, D. C., the annual meeting of the Association of Deans of Women of which she is secretary. In connection with these sessions she presided at a dinner given in honor of the women presidents of colleges at which Mrs. Calvin Coolidge of the White House was an honor guest.

Miriam Perdue, a Friend of Washington C. H., Ohio, who has contributed occasional verse to THE AMERICAN FRIEND, has been receiving wider recognition as a poet, her work having been accepted for several anthologies of verse. Her picture appeared in the Dayton, Ohio, *Journal*, for February 14, as a business woman of Washington C. H. who writes poems of real merit.

Albert R. Hall, of Marion, Indiana, the new Quaker congressman from Indiana, appeared on the program of the Administrators' Section of the National Educational Association held at Washington last week. He uttered a warning against the over-mechanization of our educational system, pleading for recognition of the higher values of education in the promotion of individual development.

English Friends are arranging to help in an English-Scandinavian camp to be conducted in Kent next August. In fact two camps of a fortnight each for fifteen Scandinavians and fifteen English young people are to be held. As might be expected, our internationally concerned Friend, John P. Fletcher, is active in the enterprise and will be associated with the camps as one of those appointed to have general oversight.

Alexander Hull, of the Music Department of Pacific College, was recently awarded first prize in a contest conducted in Oregon for the best composition by an Oregon composer. He received as a token a beautiful silver cup, besides the $50 cash prize. In addition to being a very talented musician, Alexander Hull is widely known as a story writer, his stories appearing frequently in many of the leading magazines of the country.

Edith Webb, daughter of John R. and Margaret Dorland Webb, is the winner of a medal for the best essay on Abraham Lincoln written by pupils of the Test Junior High School of Richmond, Indiana. The essay was read at the special exercises on Lincoln's birthday at which time the medal was awarded.

Another youthful Friend, Frances Doan Hole, son of Allen D. and Mary Doan Hole, won the Lincoln Essay Contest in Dennis, the other Junior High School of the city. He also won the medal last year.

Philip and Susie Frazier have been spending several days in Wichita helping in a campaign to raise $75,000 for the American Indian Institute headed by Henry Roe Cloud. A friend writes us that Philip preached at the University Friends' Church Sunday morning, bringing a splendid message. In connection with their work of friendly cooperation, the Fraziers appeared in program on different public occasions, eliciting the enthusiastic approval of the Wichita press not only in its news columns, but editorially.

Ralph W. Rees, a former Newberg, Oregon, young Friend, and a graduate of Pacific College, is the author of a sixty-four page booklet entitled "Apple Survey of the United States and Canada," which has received very favorable comment from W. M. Jardine, Secretary of Agriculture. A well known authority on questions of horticulture, Ralph Rees has been associated with the Faculties of some of our leading colleges and universities including Cornell, but is now Agricultural Agent for the New York Central Lines in which capacity he prepared this booklet.

In last week's issue we made reference to the radio broadcasting activities of Nebraska Central College. In the meantime we have had report of the program put on at Clay Center, Nebraska, February 19. In a general educational address, President Ora W. Carrell had the opportunity of telling something of Nebraska Central College and of setting forth the general plans of the financial campaign now starting. In this way very valuable publicity was given, not only to the people of Central City and Merrick County, but to those throughout Nebraska and many other states. He writes: "During the program we received not less than eighty telegrams and long distance calls of congratulation on the program which was being given. I really don't think we have done anything that has elicited so much praise and won so great an interest on the part of the people generally."

FRIENDS IN FLORIDA

Friends living in Florida temporarily or permanently are invited to send their names and addresses to the Board of Home Missions, 101 South 8th Street, Richmond, Indiana, or to Earle J. Harold, Live Oak Street, New Smyrna, Florida. It is hoped some "get-together" occasions can be arranged before spring.

The Newberg, Oregon, *Graphic* reports that Morris Silver of Newberg is one of sixty-six boys elected to membership in the *Youth's Companion* Lab, the members being selected in competition from all over the United States. This organization, promoted by the well known publication, is limited to boys under eighteen years of age, membership being awarded on evidence of skill and interest in working with tools, machines or laboratory apparatus, in which original thought is placed at a premium. Morris Silver's exhibit was a prune dryer. It may be stated in this connection that it was an older sister of this young Friend, Ann Silver, who came all the way from Oregon to attend the Evanston Interdenominational Young People's Conference during the holidays and who was chosen as a member of the Continuation Committee. In this capacity she has just made another trip east to attend a meeting of this committee held at Columbus, Ohio.

Representing Friends, Homer J. Coppock attended some of the sessions of the Fourth National Motion Picture Conference held at Chicago, February 10 to 12. The Conference represents a thoroughgoing effort on the part of religious and social leaders of the country to promote better moving pictures. Recognizing that filmland represents the greatest educational influence of the day (55,000,000 people see motion pictures each week) these leaders are seeking to bring all the facts possible to bear upon the situation for the purpose of approaching the question understandingly and constructively. The problem was surveyed and studied in its various aspects, both from the point of view of producer and "consumer." One session was given over entirely to the consideration of the influence of motion pictures upon children of school age. The closing session was devoted to the discussion of governmental regulation of moving pictures, involving of course the difficult question of censorship. A movie writer who spoke contended that the customer makes the picture. "Censor the public," he admonished, "not the picture." The Conference was held under the auspices of the Federal Motion Picture Council in America of which Rev. Charles Scanlon, Secretary of the Presbyterian Board of Temperance and Moral Welfare, is the President.

An announcement of particular interest to Friends is that of the election of Thomas E. Jones as President of Fisk University, Nashville, Tennessee. This oldest of institutions in the United States for the higher education of Negroes has been most widely

advertised through the music of the Fisk Jubilee Singers, and to the editor at least there is a touch of appropriateness in the election of Tom Jones with whom we at one time toured the State as charter members of the Earlham College Glee Club! We doubt however whether this fact was taken into serious consideration in the choice of the new executive of Fisk University! Seriously, the selection of this well known young Friend, at one time Secretary of the Board of Young Friends Activities of the Five Years Meeting, is significant. He has a splendid background for interracial appreciation and understanding given him through his seven years' work in Japan under the auspices of Philadelphia Yearly Meeting. Since his return home he has become keenly interested in interracial problems in the United States and the additional educational preparation which he has been making at Columbia University will further fit him for the important position of responsibility which he will assume next June. American Friends will follow him to his new field with sympathetic interest. L. Hollingsworth Wood is Vice-Chairman of the Board of Trustees of Fisk and it was he who brought the name of Thomas E. Jones to the attention of the Board.

NEWS OF OUR MEETINGS

The Peace Committees of the two Friends Meetings at West Branch, Iowa, arranged a public service for Maria Scattergood and Mary Ida Winder who visited there recently presenting the work of the American Friends Service Committee. Those in attendance got a better appreciation of the World Service that Friends are attempting to render, especially along the line of promoting better understanding between races and nations.

Vermilion Grove Meeting duly observed Race Relations Sunday, February 14. The pastor gave the morning message using as a text, Acts 17:26, 27. At the evening service ten of the twelve resident school teachers gave brief talks on the different nationalities in the United States and our responsibility on their behalf. Two teachers were unable to be present. Three other public school teachers, members of Vermilion Grove Meeting, are teaching in other states.

Ackworth Quarterly Meeting was held at Indianola, Iowa, February 19-21. At the meeting of Ministry and Oversight the general topic discussed was, "The True Meaning of Worship," sub-divided under the following heads: 1. What is the true meaning of worship? 2. In true worship should there be a program? 3. Programing Public Worship. 4. Programing Private Worship. 5. Can we harmonize a programed worship to John 4:24? Each was ably handled by representatives of the local meetings. Visiting Friends present included Charles O. Whitely, Y. M. Supt; Dr. H. L. McCracken, Vice-Pres. of Penn College; Darius Cook, Pearl Wycoff, Minnie Bassett and Nelle M. Thomas. During the devotional hour Saturday and Sunday mornings Charles Whitely brought a message of love and inspiration which proved a blessing to all. Sunday afternoon, Dr. McCracken gave a masterful address on the subject, "The Banker's Balance Sheet." In a graphic word picture he gave a resume of gains and losses incurred as a result of the World War. Many were the losses, in materials, money, life and ideals, but the greatest gain was no gain at all. Three fallacies strongly refuted by the speaker were: 1, That war is inevitable; 2, The way to Peace is to prepare for war; 3, War is Christian. Misses Wycoff, Bassett and Thomas brought helpful messages in song, and Miss Bassett had charge of the closing session Sunday evening. Reports at the business session were encouraging, and showed material gains during the past quarter. Lunch was served each day by the Ladies of Indianola Meeting.

Springdale Quarterly Meeting of Friends met at West Branch, Iowa, February 5 and 6. It was a most refreshing meeting and enjoyed by all who attended. The first session was held early Friday evening when the C. E. Society members took supper together and listened to a splendid talk by Tom Fred Campbell, state Secretary, as he told of C. E. Work among the twenty thousand Iowa Endeavorers and of the state convention in prospect next June at Marshalltown, under the presidency of Howard Cope. This was followed by the Meeting of Ministry and Oversight in which most of the time was used in a discussion of the "Problem of Religious Education." The different sub-topics of religious education were discussed by the pastors of the participating meetings and splendid talks were given by Charles O. Whitely and Tom Fred Campbell.

Saturday morning in the meeting for worship Viola Smith read and commented on Isaiah 43, where the prophet calls the children of Israel back to the Lord, "he that created thee....that redeeemd thee... called thee....that will be with thee.... that saved thee." The Juniors had a nice part and Tom Fred Campbell gave a searching talk on the church's responsibility for its boys and girls.

The afternoon session was given over to the business of the Quarterly Meeting. Interesting information was brought out by the announcement that a new record book was needed to the effect that the old book had been used since 1883 and that the first minutes in it were signed by Lawrie Tatum, the noted Indian Agent and Friends minister. The next Quarterly meeting will be held in Muscatine, in May.

A revival meeting was held at Tonganoxie (Kansas) Friends Church Februarp 7-21. Carl D. Byrd of Alva, Oklahoma, was the evangelist assisted by Oscar Battin, of Hutchinson, in charge of the music. The attendance was good from the start. Many attended who had not attended for years. People from the other churches and their pastors came. The deep interest and conviction indicated the truth of the message was reaching the hearts of the hearers. The meeting had reached the point where we were hoping for a "break" any night when there occurred the worst blizzard of the season, blockading the roads. Then Carl Byrd was called home on account of sickness in his home. The pastor and Oscar Battin continued the meeting until Sunday night. This meeting is one in which the spiritual value was far above that indicated by immediate outward manifestation. The meeting is moving out with new life and vigor, with a ready testimony and a renewed prayer life. God is placing his hand upon some of our young people for service and they are yielding to his will.

A three weeks' evangelistic service has just closed at Pleasant Grove Church, near Hutsonville, Ill., conducted by the pastor, Mary A. Fox, who, with her husband, O. M. Fox, are located in this meeting, and Lee M. Guyer a resident minister. The congregation has been revived and strengthened. More than a dozen individuals knelt at the altar seeking pardon and arose rejoicing in the Savior who never fails to meet the need of the penitent sinner.

Miami Quarterly Meeting was held at Spring Valley, Ohio, February 13, with Amos Cook, of Harveysburg, sitting at the head of the meeting. After the usual devotional period, the sermon was delivered by Russell Burkett, pastor of Xenia Meeting, using as his text, "The Lord added to the Church daily such as should be saved." After a short business session, the ladies of Spring Valley Meeting served an excellent dinner in the basement. The following pastors were present: Jesse Hawkins, New Burlington; Mary Antram, Caesar's Creek; Russell Burkett, Xenia; Amos Cook, Harveysburg, and Edgar Bogan, Spring Valley.

Fred E. Smith had charge of the morning meeting at Amboy, Indiana, February 14. He delivered a very forceful and interesting sermon, to a large and appreciative audience, on the theme, "The Salt of the Earth." The evening service was in charge of Evangeline Reams, superintendent of the Girls' Rescue Home, at Col-

UNUSUAL BARGAIN

A half section of land for sale, 4½ miles from Deer Trail, with four room house, bath and water; good barn, garage and hen house; well fenced, with 100 acres in cultivation. Owner in mercantile business. Price $4800. Terms. Fremont Chapman, Deer Trail, Colorado.

umbus, Ohio, which is under the supervision of Ohio Yearly Meeting. She told of the great work this institution is doing and how that its influence is felt far outside the city of Columbus. Many people of this community have at various times made contributions to the Rescue Home, and several will no doubt send material aid and assistance there during the present summer.

Whitewater Quarterly Meeting will convene at Centerville, Indiana, March 6, with the meeting on Ministry and Oversight at 9 a. m., the meeting for Worship at 10:30 a. m., and the business session after luncheon. This is the first time for the Quarterly Meeting to be held here and a good time is expected.

Dr. Elihu Grant of Haverford, Pa., worshiped with Greensboro Friends, North Carolina, at Asheboro Street Meeting, January 31. He brought a wonderful message on the reality of the experience of God in one's life. His presence and message were a great uplift to the congregation.

I. Lindley Jones of Bloomingdale, Indiana, engaged in a very helpful evangelistic campaign at Paoli, Indiana, beginning February 8. His ministry was plain, purposeful and effective. He was called home on the 17th on account of illness in his home and the meetings were continued until the 21st by the pastor, Albert L. Copeland. There were some definite professions, two accessions to the church and much good done in the promotion of spiritual life and service.

MEETING AT EVERETT

Puget Sound Quarterly Meeting held its February session at Everett, Washington, on the 6th. Fifteen persons were present from Seattle and several from Lake Stevens. Interesting reports showed progress with young people in the three Sunday Schools represented.

The Friday night program was in charge of the Committee on Peace. An attorney of the hostess city was secured as speaker. From Seattle was reported that the School Board were making an effort to remove navy signs placed in the neighborhood of its High Schools. The clerk was authorized to write them a letter of commendation.

Some interest is revived in the Seattle Meeting following a building plan improvement to the property covering both the meetinghouse and parsonage commencing with shingling of the roofs.

A letter was read from Francis Sickles in Alaska and the meeting was encouraged to remember those families, working in that far north with its cold and ice and many handicaps, with our prayers and material aid.

A concern came from the M. & O. body imploring us to give more attention to silence in our meetings for worship; and a feeling of harmony prevailed with this beautiful part of our service, that it is not a mere wasted form, but should be kept intact as our custom in giving to the world our Friendly message.

Messages of inspiring council marked this meeting touched with the spirit of true devotion, and Friends were admonished to note that in the life of Jesus it was even more than one of belief: it was one of *action* in helping all mankind, and that we must try ever to be real Christians of action. To live in the present is our privilege and we need be busy now—at this time, and in our own age, even while admiring those of the past whose lives have been our inspiration. Favored indeed are those whom the Lord calls to the Ministry.

HARTFORD Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

The Foundation is an interdenominational university of religion. Three separate schools of Christian training are grouped on one campus. As the names imply, the Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service.

Courses in all schools are open to all students. Splendid opportunity is offered to supplement specific courses and secure a well-rounded training in the whole field of religious education. Each school has its own faculty, curriculum, and body of students.

Hartford Seminary Foundation, Hartford, Conn.

NEWBERG NEWS NOTES

Beginning February 17, two weeks of special meetings were held at Newberg, Oregon. The messages given by Arthur Wollam were constructive, wholesome and strengthening. Much good was accomplished in the congregation and among the college students who cooperated in a very splendid manner.

The work at Newberg has been steadily growing throughout the year. The Bible School has outgrown the accommodations provided for it. One class meets regularly in the parsonage. Five requests for membership and fifteen requests for transfer from associate to active membership were received at the last Monthly Meeting. The faithful efficient work of the pastor, Raymond S. Holding, of the corps of Bible School workers and of the three Christian Endeavors is bearing fruit. There is a constant effort to teach the value of the daily practice of Christian living.

Newberg Quarterly Meeting was held February 12 and 13. The first session, Friday afternoon, was opened by Edith Minchen who read and commented upon I Corinthians 13. She emphasized the truth that graciousness and kindness reveal a life filled with the love of God. This thought became the theme of the service. Saturday morning, I. Gurney Lee, fraternal delegate from Portland, brought a message which was followed by testimony meeting. After a short business session Saturday afternoon the heads of the various departments presented a program. Since the situation on the fields had been clearly portrayed in the reports of the fraternal delegates, the time allotted on the program to missions was devoted to prayer for missions. The need for more earnest effort along the lines of good literature, home missions and social service was presented. Both by a brief talk and through songs and readings the Temperance Department urged constant activity against the cigaret and other forms of intemperance. Professor Oliver Weesner of the Evangelistic Department closed the program with a talk on personal evangelism.

INTERNATIONAL SUNDAY SCHOOL LESSON

March 14, 1926.

Last Words of Jesus With His Disciples. John 14: 1-17.

Golden Text: "I am the way, and the truth and the life." John 14: 6.

Devotional Reading: John 15: 9-15.

Intermediate and Senior Topic: Jesus Counsels and Comforts His Disciples.

Topic for Young People and Adults: Christ's Last Words With His Disciples.

Daily Readings

M.—Jesus, the way to God. John 14:1-15.
T.—The comforter promised. John 14:16-24.
W.—Jesus, the true vine. John 15:1-10.
T.—The Spirit of truth. John 16:1-14.
F.—Prayer for his disciples. John 17:9-19.
S.—Prayer for all believers. John 17:20-26.
S.—Comforting promises. Isa. 40:1-8.

What about the future life? This is a question which has concerned a multitude of hearts. The troubled faces of the disciples seem to have asked this question of Jesus. The answer is given not in cold logic or puzzling philosophy, but out of the heart of a compassionate Friend who would comfort them.

Believe in God. (v. 1). A belief in God, in the Father whom Jesus revealed, ought to comfort the heart and banish the trouble.

In my Father's house. (v. 2). That is "in heaven" some would say,—or, our Father's house may mean the universe which has many abiding places. Do not think that this is the only place in which to live. At any rate there is nothing hazy and intangible about these words of Jesus. He does not teach "the immortality of gibbering bat-like shadows of earthly days, but the completed heavenly glory of an incomplete earthly beginning."

If it were not so. Jesus was absolutely sincere. If death ended all, he would have admitted it however unwelcome the revelation.

Prepare a place for you. That ought to be enough for the disciples and for us. Their experience had taught them that Jesus was for health, wholeness, joy, peace; that everything he touched he blessed. A home prepared by him could not be bettered.

I come again. (v. 3). Does that mean the second advent or at death? The latter seems to fit the situation better, but in any case the implication changes the whole aspect of death.

I am the way. (v. 5). Thomas represents a great many people. He would be posted on the exact itinerary. Trust him to have the latest road book. Just as later he would exactly identify the body of his Lord, see John 20: 24-25. This explicitness of Thomas has given us some splendid answers from the Master. Here He answers with a great spiritual fact, gives him not Geography but Divine Personality.

Show us the Father. (v. 8). Here is another of life's great enquiries. You cannot separate it from the question of the future life. Jesus has an answer for them both. He himself is that answer. Men according to their predilections have been intent on emphasizing or modifying the great reply of Jesus, but what is the practical import of your answer?

Do Christians dare to believe that Jesus fully reveals God? How often the God men talk about is totally unlike Jesus! "I am afraid of God," said a poor dying woman, "but I believe in Jesus, and I think if he were here, I could tell him all my troubles." She did not know that when she saw Jesus she saw the Father.

The deity of Christ is infinitely more than a theological dogma; it is of tremendous practical import to our daily lives. Jesus declares (vs. 11-17) that it affects our work, our praying, and our experience of the Comforter. All of these are to show that in seeing Jesus we see the Father.

ELLISON R. PURDY.

BIRTHS

DAVIS—To Tom and Luella Branson Davis, West Branch, Iowa, January 5, 1926, a daughter, Helen Farlow.

HEALD—To Irwin and Bessie Tatum Heald, West Branch, Iowa, October 31, 1925, a son, Roger Allen.

TROFFORD—To Charles and Lucy Vincent Trofford, West Branch, Iowa, January 4, 1926, a daughter, Elizabeth Isabel.

DEATHS

BRANT—In a hospital at Portland, Oregon, January 11, 1926, Alex Brant, husband of Anna Harris Brant. He was a true Christian, characterized by kindness and thoughtfulness. Funeral services were held at Newberg, Oregon.

COX—At the home of his daughter, Mrs. Flora Hale, of Compton, California, January 31, 1926, John Exum Cox, aged 76 years. Born near Goldsboro, North Carolina, he was a birthright member of the Society of Friends, and at the age of 13 definitely and actively united with the church. In 1874 he married Cordelia Davis, who died in 1880. Two children blessed this union. Mrs. Laura Allen of Delano, California, and Henry D. Cox of Holguin, Cuba. He later married Lou E. Perkins and by this union was the father of seven children, all of whom are living but one, the mother having died several years ago. He since made his home with Mrs. Will Allen and Mrs. Flora Hale. To the end he lived a consistent Christian and it can be truly said of him, "That he kept the faith."

HOLLINGSWORTH — At his home in Des Moines, Iowa, February 19, 1926, Jerome Hollingsworth, son of Elihu and Mary Hollingsworth, aged 79 years. Born near Lafayette, Indiana, he graduated from Earlham College, and in 1878 married Ida E. Weaver, settling in Des Moines where he was engaged in the coal business. With his parents and others, he helped organize the First Friends Church, was its first treasurer and has served in many capacities with a deep spirit of loyalty and devotion, being for many years an elder. He is the last of the noble band which organized the meeting more than forty years ago. His companion preceded him in death in 1912, and six of their seven children survive him. Interment by the side of his wife in Woodland Cemetery.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH
First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leanah Hobson, 4022 Shoshone St., Tel. Gallup 6584. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

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